

A S E R M O N  
P R E A C H E D I N  
I T A L I A N,

By the most Reverend Father, MARY  
ANTONY DE DOMINIS, Archb.  
of SEACON, the first Sunday in  
August, A.D. 1617.

In the Mercers Chappel in London, to the  
Italians in that City and many other Hono-  
rable auditors then assembled.

Vpon the 12. Verse of the 13. Chapter to the  
*Romans*, being part of the Epistle  
for that day.

*First published in ITALIAN by the Author,  
and thence Translated into English.*



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LONDON.  
Printed by I O H N B I L L,  
M.DC.XVII.



## R O M. 13. 12.

*The night is passed, the day is at hand:  
 Let vs therefore cast off the workes  
 of darknesse, and let vs put on the  
 armour of light.*

**I**F in this present drooping,  
 and dead time of the yeere it  
 delights a man, after the  
 longsome night, to behold  
 the day, though most what  
 cloudie, and at the shortest, much more de-  
 lightfull must the same be in the most plea-  
 surable seasons of the yeere, when the Sunne  
 being in his greatest strength, affoordeth vs  
 long, and faire dayes, fit for many worthy  
 employments. But if, immediately vpon  
 one of these chill and tedious nights, there  
 should shine forth an vnexpected Sum-  
 mersday, which were neuer to be intercep-  
 ted by any night or winter, or irkesomnesse  
 at all, how would we be taken with delight,  
 and admiration. The blessed Apostle Saint

Paul, after a very long & many wayes darksome night, obseruing, that now there had approached both to himselfe, and to his deare brethren in Christ, a day in many respects most happie, which was to expect no night at all, with this congratulatory speech addresseth himselfe to them, and giueth this watchword, saying, *Nox praeceſſit; dies autem appropinquauit. The night is past, and the day is at hand.*

With the same sentence may I fitly now furnish my selfe, in this my first speech, for an affectionate congratulation with you, my beloued brethren of *Italie*, and you my other auditors heere assembled to heare me. Forasmuch as I haue at this time set my selfe no other taske, then to present in common mine owne ioyes, together with yours: my comming into these parts being, not to teach others, but to be taught my selfe, not to be an instructor, but to be instructed, and set aright. Now therefore hauing vndertaken, for satisfying the desire, and pious request of many, to speake vnto you this day, and happily againe hereafter in the like  
maner,



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maner, I intend to hold my selfe to my wonted simplicity of preaching, and plainnesse of stile, and to keepe aloofe from all choice phraſes, and affected ſtreines of Italian elegancies, contenting my ſelfe rather to worke vpon the affections, then to ſatiſfie the vnderſtanding.

I reſume therefore my Text, and ſay, *Nox preceſſit &c. The night is paſt, the day commeth on. Let vs caſt off the workes of darkneſs, and put on the armour of light.* Theſe foure brieſe propoſitions ſhall be the foure points of this preſent Exerciſe.

1 The firſt of the diuerſe myſticall, and ſpirituall nights, which are ſayd to be paſſed.

2 The ſecond of the diuerſe dayes oppoſite to thoſe nights.

3 The third of putting off darkneſſe.

4 The fourth of putting on light.

**B**Vt before we vndertake the handling of theſe particulars, we are to preſent our ſelues in hearty praiers before the throne of the diuine Maieſtie, humbly requeſting our heauenly Father, firſt to caſt the tender eyes of  
his

his mercy vpon his vniuersall holy Church, and that it would please him by his spirit to vnite all Christian Churches in the onely, true, pure, and holy faith, to combine them in perfect charity, to extinguish all dissensions, to make vp all rents and schismes, to mollifie all hardned hearts, that they may cast off their obstinacie, and lay aside all humane respects, and defeignes; that so all obstacles, hindering this so important vnion, may be remooued. Let vs pray for all Christian Princes, that God would kindle in their hearts a feruent zeale to procure the generall reformation of the Church, and to set forward this holy vnion. In speciall let vs pray for his most excellent Maiestie of *Great Britaine*, the true Defender of the true ancient, pure, & holy, Catholique, and Apostolique faith: that God would in his owne hands hold his Maiesties heart, and continue still turning, and plying it to his holy seruice, and to the accomplishing of whatsoeuer tendeth to the spirituall, and temporall good of this most flourishing kingdome: that he would giue him a long  
and

and a prosperous life, and finally put Satan, and all his other enemies vnder his feet. He blesse with all prosperity the Queenes Ma-  
iestie: Hee with his grace assist the most noble Prince *Charles*, especially in these his tender yeeres, which vsually hold fast the first good impressions; Infuse, O Lord, into him feare of thy holy name, zeale of pietie, and religion, and the imitation of the solide and true Regall vertues of his Father. Pray we likewise for the most Illustrious, the Elector *Fredericke*, Count Palatine, and the Lady *Elizabeth*, that God will make them fruitfull parents of a blessed offspring. Pray we also for the most renowned State of *Venice*, that God would deliuer them from all their enemies, and preferue them in their full liberty. God enlighten the mindes of those wise and graue Senatours, and giue them vnderstanding to know, and courage to execute whatsoeuer shall make for the aduancement of his glory, seruice, and religion. Pray wee for the most honourable Counsellers, Gouvernours, and Magistrates whatsoeuer of these kingdomes, that God

would powre downe of his spirit plentifully  
 vpon them, for the good guidance and go-  
 uernment of this people. Let vs pray for all  
 Prelates, Priests, and Ministers of the holy  
 Vniuersall Church: In speciall for those that  
 mannage the spirituall affaires in these king-  
 domes, that they may performe their seruice  
 to God, and to his holy Chnrch with true  
 zeale, and an vpright heart. Let vs pray for  
 all the Nobility of these kingdomes, that  
 God would keepe and maintaine them in  
 their due fealtie toward God, and toward  
 their King, and alwayes incline their hearts  
 to good, and holy deteignes. Pray we for all  
 the people, that God would blesse them with  
 all aboundance of spirituall, and temporall  
 blessings. Lastly let vs pray, that God would  
 grant me such grace, that, in publishing his  
 sacred word, I may both my selfe reape in-  
 wardly true spirituall fruit, and reach forth  
 the like to this honourable audience. For all  
 these things let vs deuoutly say that Prayer,  
 which our Lord IESVS CHRIST hath  
 taught vs. *Our Father, &c.*

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**T**HE no lesse enlightned, then beloved Disciple of our Sauour, Saint *Iohn* the Apostle, Euangelist, & Prophet, intending to comprise in a very small abridgement, the whole doctrine of the Gospel, and to shew what was the aime, and scope, whereto all Euangelicall preaching must tend, insisted vpon two brieve propositions combined together, but by relation of contrariety; the one affirmatiue, the other negatiue, both concerning God. And before he sets them forth, in his first Epistle he premiseth a faire troope to make way for them. *Quod fuit ab initio &c. That which was* Iohn 1. 1.  
*from the beginning, which wee haue heard, which we haue seene with our eyes, which we haue looked vpon, and our hands haue handled of the word of life. For the life was manifested, and wee haue seene it, and beare witnes, and shew vnto you that eternall life, which was with the Father, and was manifested vnto vs. And yet, not content with this great preparation, hee repeateth againe, and saith, That, which wee haue seene, and heard, declare we vnto you, that yee also may haue fellowship with vs, and our fellowship*

*is with the Father, and with his sonne Iesus Christ.* Now therefore hauing awakened vs with touching vpon the exceeding benefit of being receiued into fellowshippe with the holy Apostles, by receiuing that, which hee thus propoundeth to vs ; let him say at the last, what this is of so great importance, which was from the beginning, that is, from beyond all eternity : which the holy Apostles had heard, and handled with their hands, which should bring vs eternall life, and which they were to preach, and teach thorowout the world : Let him say, and declare it in a word, we will heare it. *Et hæc est annunciatio &c. This is the message, which we haue heard, and declare vnto you.* Well: Blessed Saint Iohn, we are ready, and prepared to heare this your admirable and mysterious message : vnfold at length that, which you haue heard, and learnt, and receiued to report vnto vs. Behold, heere it followeth in few words: *Quoniam Deus lux est; & in eo tenebræ non sunt vllæ; That God is light, and in him there is no darkenes at all.* Behold this is the abstract, and summe of our faith, That God

is



is light without darknesse. Therefore our eternall saluation consisteth in receiuing this light, and in casting out darknesse. *Deus lux est &c. God is light.*

If God himselfe be light, what maruaile then, that hee so delighteth to imploy himselfe about light. The first inward Word, which God from all eternity brought forth within himselfe, what was it but his substantiall, eternall word, his only begotten sonne, whom we know to be *Lumen de lumine*, light of light. *Lux Vera, quæ illuminat &c. The true light, which enlightneth euery man that commeth into the world.* Likewise the first externall word of God, which he vttered out of himselfe after an eternity of silence, was this, *Fiat lux, Let there be light.* Light, a creature so beloued of the Creator, that he thought good to bestow this one and onely quality as a sufficient dowrie on the heauenly bodies, which are the most noble and exalted creatures in all the ranke of sensible substances. But will ye yet further obserue, how great a friend God is to light, and enimie to darknesse? Behold hee would not suffer his new

John 1.



Genes. 1. 1.

framed materiall world to remaine without light so much as the three first dayes of the Creation. The Sunne and Moone the two great lights, together with the other lesser lights of the starres, were to bee made the fourth day : and yet, because in this meane while *darknes was upon the face of the deepe*, in the first distinguishing of things out of the confused lump, God, as enemy of this darknesse, sayd, *Let there be light, and there was light.* Light the first borne of all the visible creatures : light, which hath no positive contrary in nature : light, which displayeth it selfe to all, and maketh all things else manifest : light, which pierceth euery transparent body though most solide : light, the ioy of the eyes, and comfort of euery afflicted heart. *Quale gaudium est mihi, qui in tenebris sedeo, & lumen cæli non video ? What ioy can I take, that sit in darknes, and behold not the light of heauen ?* sayd good old Tobia, when hee was blinde : Light, which transfuseth it selfe in a moment : light, which cannot be defiled by the touch of things impure : light, which giueth life to all colours, and actuateth them : light, the

the mother of all beauties, and ornaments of this sensible world. The Rainebow maketh a goodly shew being guarded, and striped with so many, and so amiable colours, which in truth are nothing els, but the light of the Sunne reflected from dewie clouds, and by diuers composures of more, or lesse opacity reduced to such variety of colours. And generally al colours, which cloath with such beauty the best visible bodies, and represent them to the eie with delight, what are they else, but mixtures of the lightsome elements with the obscure. To conclude, light may by way of resemblance, and participation be accompted a diuine thing, inasmuch as *God is light, and in him there is no darknes*. And therefore as soone, as God had created the light, the pen of the Holy Ghost testifieth, that *God saw the light that it was good, and diuided the light from the darknesse*. Vpon the atchieuement of euery other daies work, the Scripture closeth vp with this, *Et vidit Deus, quod esset bonum; And God saw that it was good*. But vpon the worke of the first day, wholly employed in creating light only, the  
addition

addition is more speciall; *Et vidit Deus lucem, quod esset bona; And God saw the light that it was good.* But as for darknesse, that being interchangeablie to accompany the light for the bringing in of night, indeed there followeth Gods both separation, and nomination of them both; *Diuisit Deus, & Vocauit Deus: God separated the light from the darknesse, and God calleth the light Day, and the darknesse Night.* But vpon this the Scripture doth not adde, that *God saw that it was good;* because (it is *S. Augustines* argute collection) God, as a speciall louer of the light and hater of darknes, gaue to the light only this approbation, and praise, *Quod erat bona*, that it was good. But of the day and night coupled together, he would afford no such commendation, lest he should giue to night and darknesse the aduancement of goodnes. The reason is cleare; for that *Deus lux est, God is light,* and in him there is no darknes, and hee it is, that dwelleth in that light, which no man can approach vnto.

Well therefore might *S. Paul* frame this his congratulation with the faithfull vnder the

Aug. de Gen.  
ad lit. cap. 17.

the metaphore of light, and darkenesse, day, and night; *Nox praeceſſit, dies autem appropinquauit*; telling this, as moſt comfortable newes, that a very longſome, and irkeſome night was ouerblowne, and that a goodly faire day then had ouertaken them. *Procopius* writeth, that neere to the Pole, where the nights endure diuers moneths long, the inhabitants in the end of ſuch a night, at ſuch time as the Sunne uſeth to render himſelfe to their view, get vp their higheſt mountaines, ſtriuing to haue the firſt view of that moſt deſired creature: and no ſooner doe they eſpie it, but they adorne themſelues in their beſt attire, and with mutuall ioy and embraces congratulate, ſaying, Behold the Sunne, the Sunne appeares; and ſo they inuite and feaſt one another. And all this vpon the view of the materiall Sunnely. Another maner of feaſt, and ioy it is, to which the Apoſtle heere doeth incite, and inuite. Whileſt in a myſticall, and ſpirituell ſenſe he proclaymeth to vs, that, The night is paſſed, and the day come. Where he pointeth at the miſeries of the continuall,

C dread-

dreadfull, and hideous nights then ouerpasse, and of the long & happie daies brought vnto vs by that Sunne, which knowes no going downe.

*Nox precessit.* Three kindes of nights are heere vnderstood by Saint *Paul*, whereof he ioyed that they were ouerpasse. The first the night of ignorance, the second of sinne, the third of negligence. To these, in regard of our selues, and these times, I will adde a fourth, the night of errors. So that of these the two first goe before the receiuing of the faith, namely the night of blinding ignorance, and tyrannizing sinne; the other two follow the faith receiued, namely stupifying negligence, and infecting error.

Yee haue often reade, and many of you considered the strange maner of speech vsed in the holy Scriptures, in the distinction of the six dayes of the Creation. *And the euening, and the morning, were the first day*: Euery day hath its night, the day goeth before, and the night followeth after, the morning maketh way for the euening. Surely nature requirerh that the habite should preceede the priuation:

uation: Whereupon I conceiue not to what purpose *Aristotle* pulled himselfe, and troubled naturall Philosophie, by shouldring in after Matter & Forme, Priuation for a third principle of naturall bodies, vnlesse hee meant hereby, that whatsoeuer is generated, maketh a passage from not beeing vnto beeing. But if so, yet this not beeing might well bee termed negation rather then priuation: Or rather by priuation; perhaps the Philosopher would signifie vnto vs the naturall inclination of matter to receiue a new forme, which appetite is very improperly called priuation. Now, as for the text *Factum est vespere, & mane &c.* It is enough for vs, that it, being a phrase meerely extraordinary, importeth a mystery. Too tedious should I bee, if I should heere propound all the diuers opinions of the holy Fathers vpon those words. But for as much as serueth my purpose, I doubt not, but that God in his intention was willing to make man wholly diurnall, and no whit participating of the night: For hee created him right and iust, and endued him with such gifts, whereby



hee might, if hee would, haue made to himselfe, and to all his posterity, a perpetuall spirituall day, which should neuer haue scene any night at all. But God (inasmuch as hee foresaw, that wretched man would within a few houres after his creation abandon the light, and cast himselfe headlong into darknesse) mooued with compassion of him, in his determination prouided a remedy, by destinating for mans sake his owne sonne, the true light, and sunne of righteousnesse to bring them from darknesse to light, from night to day. And therefore it ioyes my heart to thinke how God ordayned that (besides other mysterious interpretations) euen for the shadowing out this then hidden mystery, the Scripture describing the beginning of the world should speake in this wise, *Factum est vespere, & mane*, intimating first the euening or night of mans misery, and then the morning or day of his redemption following. For as for his first estate of integrity and light, it was so short, that it is not to bee accounted for a day in this kinde. And so S. *Paul* here not varying frō this our  
contem-



contemplation, reioyceth that that night is passed, and this day arriued; saying, *Nox praecessit, dies autem appropinquauit.* The night is past, the day is at hand.

By the first of these nights I meane ignorance, or small knowledge of things concerning God. But heere it may bee objected if *S. Paul* had written this Epistle to the conuerted Gentiles onely, well might he vnderstand by this night ignorance; but writing also to the Iewes then in Rome conuerted to Christianity, it seemeth that they could not then be taken to liue in darkenesse, and in the night of ignorance. For *Notus in Iudaea Deus.* In Iurie is God knowne, his name is great in *Israel.* Iuda was his Sanctuary, and *Israel* his dominion. Which also was signified in *Egypt*, when there was palpable darknesse thorowout all that land, but in the land of *Gosben*, where the children of *Israel* dwelt, there was cleere light. The Prophet *Isay* spake onely of the Gentiles, when he sayd, *The people that walked in darkenesse, haue seene a great light, and they that dwell in the land of the shadow of death, vpon them hath the light shined.* The Iewes had

*Psal.* 76. 1.

*Psal.* 114. 2.

*Exod.* 10.

*Isai* 9. 1.

Cap. 3.

Rom. 1.

Heb. 10. 1.

the Law, and the Prophets. *To them* (as Saint Paul witnesseth in this epistle) *were committed the oracles of God.* Yet notwithstanding, seeing that S. Paul hath made no such separation, nor distinction betweene Jew and Gentile, but hath expressely proclaimed, that *the Gospell is the power of God vnto saluation to euery beleeuer, to the Jew first, and then to the Greeke.* For by it the righteousnes of God is renewed from faith to faith; He intendeth therefore, that aswell the Jew, as Gentile by the meanes of the Gospell only hath attained the true and perfect knowledge of God. So then the Gospell being this light, and day, for certaine, *Nox praecessit, The night is passed,* not to the Gentiles onely, but also to the Iewes. For if wee consider the knowledge, which was to be found either in *Iurie*, or among the Gentiles before the comming of Christ, that in respect of the knowledge of God and of heauenly things, was very small and shallow, whereupon it might worthily be called night in comparison of the cleare day of the Gospell. As for the Law, who knowes not that it was *Vmbra futurorum, The shadow*

*shadow of things to come*, as *S. Paul* calleth it? And if it were a shadow, it did partake of the nature of night. In the Old Testament the mystery of the Trinity is very obscurely alluded vnto. And as for that of the Incarnation, if it had beene ordinarily vnderstood of the Iewes, they would not haue made such resistance against Christ. Now therefore because both Iew, & Gentile before the comming of Christ were very weake, and wanted the perfect knowledge of God, *S. Paul* heere sayeth to them both, *Nox precessit*, The night is gone. The Prophet *Isai* foretelleth it, and the Euangelist *S. Matthew* confirmeth it, what was the measure of the true knowledge of God as well among the Iewes, as Gentiles, at the time when the Redeemer came into the world. *A bruised* Matth. 12. 18. *reed shall hee not breake, and the smoaking flaxe shall he not quench.* Our Sauour Christ did finde Iudæa to bee a broken reede, wherby is insinuated, (according to the exposition of my countryman Saint *Hierome*) that the Iew was not at that time so loudly sounding in setting forth the glory of God, as formerly they.

ly they were. And in truth that people then (as also at this day farre more miserably) was more guided by the superstitious traditions of their vaine Rabbines, then by the holy Scriptures. Wherewith our Sauour also vpbraided them, saying, *Why doe ye by your traditions transgresse Gods Commandement?* And the very same now adayes is to bee found vnder the Papacie; where much more accompt is made of the Popes commandements, then of Gods; The committing of adultery being reputed galanterie, but the eating of flesh vpon a Friday, a sacriledge worthy of fagot and fire. As for the Gentiles, Christ found them to be *linum fumigans*, smothering flaxe, not altogether put out, but somewhat smoaking, by reason of that small and weake knowledge of God, which the glimpse of the Law of Nature afforded them. And therefore in conclusion, an vniuersall and common night did ouerspread all, both Iew, and Gentile. And if *Zachary* the father of the great *Baptist* had not acknowledged the nightly darkenesse, wherein both himselfe, and the rest of that people remained, hee would

would not haue sung, that Christ was *the day  
spring from on High, To giue light to them that sit  
in darkenesse, and in the shadow of death, and to  
guide our feet into the way of peace.* Surely  
that, which we read in the booke of Iob, may Iob 36. 32.  
be truly vnderstood as well of Iudaisme, as  
of Gentilisme; And this it is, *In manibus ab-  
scondit lucem, & praecepit ei, ut rursus adueniat;*  
*He hideth the light in his hands, and commandeth  
it to come againe.* Whereby is giuen vs to vn-  
derstand, that God, before that hee sent the  
Light of his owne Sonne into the world,  
did hold the light of the knowledge of God  
clasped vp in his hand, so that, howsoe-  
uer some glimmering beames darted forth  
through the clifts from betweene the fin-  
gers, yet he did reserue the wyde opening of  
his hand till the fulnesse of time; and there-  
fore then he commanded this light *ut rursus  
adueniat*, to come againe at that time when  
S. Paul should shortly after proclaime, *Nox  
praecepsit.*

But if by this night wee will vnderstand  
the true and totall darkenesse of Infidelity,  
then are wee to say, that the Apostle doeth

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not

not heere meane the ancient by-past times before the comming of Christ, but rather the very time wherein our Sauour liued in his flesh vpon the earth, and when the Gospel was first published by the Apostles. In a word heere is especially to bee vnderstood that estate, wherein the new Christians of Rome (aswell Iewes, as Gentiles) were immediatly before their conuersion to the Gospel, which was indeed an vtter darknesse of night. What els were the Gētiles of that time in Rome, and throughout the whole world, but Idolaters? And as for the Iewes, had not they then crucified our Lord and Sauour? Had not they then reiected their Messias? Did not they thē remain with the veile ouer their hearts? And what greater infidelitie, then not to receiue Christ? Nay, to persecute him in his members? Euen in this night S. Paul accounted himselfe to haue bin: And worthily; For he testifieth of himselfe, that he *was formerly a blasphemers, and a persecuter, and iniurious; and that hee persecuted the Church of God beyond measure, and wasted it.* Out of the lumpe of these hardened, and blinded Iewes,

2. Cor. 3.

2. Tim. 1.  
Galat. 1.



Iewes, came the remnant of these, which embraced the Christian religion. And therefore with good reason of these, as to of himselfe, *S. Paul* said, *Nox præcessit*, To vs, and in speciall to me, the night is passed.

The second night, whereof *S. Paul* would here be vnderstood, is the night of reigning sinne; and this was most common both among the Iewes, and Gentiles. How heinous and filthy the enormities of the Gentiles were, especially in Rome, may appeare by the particular, and euen loathsome catalogue recorded by *S. Paul* in this Epistle. Wherefore God gaue them vp to their hearts lusts, *Rom. i.* vnto vncleannes, to defile their owne bodies betweene themselves: who turned the trueth of God into a lye, and worshipped, and serued the creature. Wherefore God gaue them vp to vile affections of most abominable sinnes. And deliuered them vp to a reprobate minde, to doe those things which are not conuenient. Being filled with all vnrigh- teousnes, fornication, wickednes, couetousnes, maliciousnes, full of enuy, murther, debate, deceit, malignity, whisperers, backbiters, haters of God, despitefull, proud, boasters, inuenter of euill things,



disobedient to parents, without understanding, covenant breakers, without naturall affection, implacable, vnmmercifull. Surely either S. Paul prophetically describeth the enormous finnes, and most corrupt maners of Rome, as it stands in our times: Or els Rome, as now it is, and hath bene for some ages past, hath vnderaken to be in all points like to heathenish Rome, as it was in S. Pauls time. The manifold wickednesses of the now Rome could not bee more exactly pencelled, and drawen out to life, then by that, which the Apostle here particularizeth. O dreadfull night! ô palpable darknesse! ô vntollerable blindnesse! Verely such impieties, and impurities conclude, that as yet the first night of the want of the knowledge of God remaineth there, Inasmuch as so hidious finnes are proper to the Heathen, as the same Apostle witnesseth, *Sicut & Gentes; As the Gentiles, which know not God. Non ambuletis sicut & Gentes &c. That ye walke not as the Gentiles walke, in the vanity of their minds, hauing the vnderstanding darkened, being alienated from the life of God, through the ignorance that is in them, because*

1. Theff. 4. 5.  
Ephes. 4. 17.

cause of the blindnesse of their heart: Who being  
past feeling, haue giuen themselves ouer vnto las-  
sciuiousnesse, to worke all uncleannes with gree-  
dines. Certainly such life and maners, which  
are very ordinary and common in the Court  
of Rome ( yet I except whatsoeuer good  
men are there) doe inferre, that according to  
the Apostles intimation, the knowledge of  
God, and hope of euerlasting life is not to be  
found among them. *Edamus, bibamus, cras  
moriemur.* Let vs eat and drinke to day, for we  
shall die to morrow. And yet they most of  
all should open their eyes, and mend their  
maners. Thus therefore to the Gentiles  
made Christians, *Nox præcessit*, The night of  
griuous offences is past. Neither yet were  
the Iewes out of the shade of this night; *Qui  
alios doces, te ipsum non doces?* Thou which teach- Rom. 1.  
est another, teachest thou not thy selfe? Thou that  
preachest a man should not steale, dost thou steale?  
Thou that sayst a man should not commit adultery,  
dost thou commit adultery? Thou that abhorrest  
idols, dost thou commit sacriledge? Thou that  
makest thy boast of the Law, through breaking the  
Law, dishonourest thou God? For the name of God

is blasphemed among the Gentiles through you.

Rom. 3.

There is no difference, for all haue sinned, and come short of the glory of God. All therefore were ouerclouded with this night of most grievous finnes. Wee haue prooued both Iewes and Gentiles to be all vnder sinne, as it is written, They are all gone out of the way, they are all become unprofitable, there is none that doth good. no not one.

Wisd. 1.

Now what is the night? Nothing else, but the absence of the Sunne. And what else, but sinne, driueth the Sunne of righteousness Christ Iesus from our soules. *In maleuolam animam non intrabit Sapientia, nec habitabit in corpore subdito peccatis*: Wisedome will not enter into a malicious soule, nor dwell in a body subiected to sinne. What is the night? It is the shadow of the earth interposing it selfe betweene vs and the Sunne. And what else is sinne, but a darke, and grosse obstacle intercepting the beames of the inuisible Sunne, so that they cannot pierce downe to vs? *Your transgressions haue made a separation betweene God and you, and your finnes haue hid his face from you.* What is the night? It is a season vnfit for trauailers other then those, that are willing to loose their  
their

I say 59.1.

their way, and to aduenture their neckes in headlong downefals. And what else is sinne, but a wandering from the way that leadeth to heauen, and a downeright gallop into the pit of hell? *Dimisi eos secundum desideria cordis ipsorum; ibunt in adinventionibus suis. I gaue them vpto their owne hearts lusts, and they will walke in their owne inuentions. Improbis cum in profundum venerit peccatorum contemnit: sed sequitur eum ignominia & opprobrium. When the wicked man commeth into the depth of sinne, he groweth to contempt, but shame and reproach follow him.* Of this night also S. Paul heere sayd, *The night is passed:* For they were now washed and cleansed from their sinnes, and had their members also mortified; as I shall touch in considering the day opposite to this night.

Psalm. 81. 23.

Prou. 18. 3.

The third night, which S. Paul heere had an eye vnto, was the night of negligence, and dulnesse. Nay it may seeme, that hee had principall respect heereunto: For being that hee spake to the Romanes already conuerted to Christ, whose faith also hee sayd to haue *beene spoken of thorowout the whole world*; Rom. 1. they therefore were out of the night of infidelity.

Rom. 3. 24.

delity. Of whom also he had sayd, that they *were freely iustified by Gods grace, through the redemption, that is in Iesus Christ. --- by faith in his blood, to declare his righteousnesse for the remission of sinnes past.* And therefore now they being iustified, and out of the night of sinne, yet the Apostle in this chapter saith to them, *It is now high time for vs to awake from sleepe.* They were therefore yet asleepe, and so remained in a certaine kinde of night, though they had ouerpassed the two former nights, whereof I haue spoken. And of this third night the Apostles meaning is, that it is not entirely passed ouer: but he exhorteth them to endeuer, and strue to shake off this sleepe, and to driue away this night also, as formerly by Gods grace they had worne out the other two nights of ignorance, and of sinne, He therefore vrgeth them to rouze vp themselves from spirituall sloth, and drowfinesse, and to become watchfull in things pertaining to their saluation. This night will bee more eident by our mention of the day opposite heereunto.

I passe therefore to the fourth night, from  
which

which God out of his infinite bounty hath freed vs in these times. Concerning which, I may say with *S. Paul*, on mine owne behalfe, and yours (my brethren of *Italy*, whom God hath blessed with the cleare light of the trueth) *Nox praesit, The night is past*. And for this I make such congratulation as may serue, not to insult vpon others, or proudly to glory in our selues, but to render due thanks to the Almighty, and to stirre vp our affections to compassionate our brethren, who yet remaine in no small danger, lying in the deepe darksome night of many errors, though professing the Christian faith. Surely a night so much the more dangerous, in that those poore soules deeme themselves onely to enioy the Light, and dreame that all others, who adhere not to their part, remaine in darknesse, *Et dicunt* *Isa. 5.* *bonum malum &c.* And call good euill, and euill good, accounting light to be darknesse, and darknesse light.

The Church of God is sayd to be *Castro-* *Cant. 6. 3.* *rum acies ordinata*; An armie set in array. And *Iob 7.* in truth the whole life of man is a warfare vpon



on earth. But this warfare of the Church, and this mighty Armie in my opinion may bee more fitly resembled to an *Armada* on the Sea, then to a march on the land. In which regard the Church is called, *A Merchants ship bringing food from a farre*. And our Sauour Christ being in a ship did then most liuely represent his Church, as is very elegantly declared by the holy Fathers. Christ hath his Nauie of many ships of warre, that is, a collection of many particular Churches, whereof he is the Head, and Generall. Against this Nauy there are in the sea of this world openly set out many other ships of warre vnder the conduct of the Diuell, which are the troopes of diabolical sects, and superstitious Infidels, the enemies of Christ. And in this warfare I, to my great grieve, behold the ships that are vnder the same Captaine, and Commander our Sauour Christ, to pursue one another with no lesse, nay perhaps with more hatred, then if they were indeed the ships of the enemy. The Church of Rome, and those that follow the conduct of it, hate to the death the Reformed Churches. And the

Prou. 31. 14.

Luke 5. 3.



the Reformed hate them. I would faine  
 set you right, my Auditors, in a great, and  
 very common mistake, if so bee that yee  
 thinke the Reformed Religion to bee ano-  
 ther Religion wholly differing from the  
 Romane. The Religion of both is in the  
 maine essentials and fundamentals the very  
 same. Both haue the same Christ for their  
 Lord and Master; both the same baptisme;  
 both are founded by the same Apostles;  
 both haue and professe the same Gospel. But  
 to the end wee may vnderstand the estate of  
 both the Romane, and Reformed Chur-  
 ches, I meane to hold my selfe to my simili-  
 tude of ships, and Nauigation. The voy-  
 age of the Militant Church is a continuall  
 sayling in the Ocean of this world, amidst a  
 thousand shelves, and rockes, gulfes, and  
 quicksands, where no shore, nor land at all  
 is to bee seene. For our pilgrimage heere is  
 in faith, and tendeth to the attaining of  
 things inuisible. *Wee walke by faith, and not* 2. Cor. 5. 7.  
*by sight. Wee see now through a glasse darkly, but* 1. Cor. 13. 12.  
*then, wee shall behold face to face. Wee looke not* 2. Cor. 4. 18.

on the things, that are seene, but on the things,  
 that are not seene. For the things, which are seene,  
 are temporall: but the things, which are not seene,  
 are eternall. And the Nauigation, wherein  
 the Church Militant is employed, tendeth  
 to Spirituall things, which are not seene. And  
 surely in Sea voyages amidst the maine,  
 where no land-marke can bee seene for the  
 direction of the shippe, the onely certaine  
 meanes of guidance for Nauigation confi-  
 steth in the vsing of a good Compasse,  
 hauing a Needle well touched with the  
 Loadstone, as also in hauing a Ship mans  
 Card, or Sea-mappe iustly quartered, and  
 coasted. Hee that without these, or with a  
 false Compasse, or Mappe, faileth out of all  
 sight of shoare, may bee saide to wander  
 in viter darkenette, and midnight, though  
 it be at noone-tide; And contrarywise, hee  
 that is furnished with a true Compasse,  
 though hee saile in the deepe of Sea, and of  
 night, yet hee enioyeth the day, and cleare-  
 eth his passage at all occasions. Now for  
 the difference of the Reformed Shippes,  
 and the Romane, it is not in the bottome,  
 nor

nor in the tackeling, but onely in the Compasse. The Romane shippe is a good Vessell, well built, not rotten, nor fallen in pieces; it is well furnished with Masts, with Yards, with Cordage, with Cables, with Anchors; it hath an excellent Sea-mappe: the passengers, and common souldiers in it are all vnder the colours of one and the same Generall, our Sauour Christ. And in these there is no difference betweene this Ship, and the reformed. But I finde one maine difference betweene them, whence also arise an innumerable other disparities, and it is, that the Pilot, who sits at the sterne of the Romane ship, hauing throwne aside the ordinary Compasse, and leauing the vse of the approoued Sea-mappe, hath out of his owne capricious conceit deuised a new Card, and contriued a new-found Compasse of his owne, whose needle hath no aspect toward the Pole, or touch at all of the Load-stone. Suteable also hereto hath he out of his owne head framed certaine Cardinall windes, which serue onely for his Card. Nay (which is worse then

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this)

this ) hee hath intruded into the possession of gouerning the helmes of all the shippes, that roade in his company, and from euery of them hee hath taken away the vse of the ordinary Compasse, and beating the Mariners, and ouer awing them by tyranny (who otherwise would doe well, and performe their office aright) will haue no nay, but all those shippes must daunce attendance after his. And so, for that hee vseth no true Compasse, nor Carde, heering leads them all to wracke, and they follow him fast enough without light through the thickest darkenesse.

For the vnfolding of this Metaphore, I say in a word, that the Bishoppe of Rome at this present, and for many ages past, leauing the trauailers true Sea-card, the holy Scriptures, and the vnmouueable North-Pole, the aime at Heauen and heauenly things; and propounding to himselfe one onely Port, his owne greatnesse, and temporall pompe, hath in his deuised Compasse quartered out his owne counterfeit windes, which must blow for that hauen; they are  
 dominion

dominion ouer all other Churches, mastery  
ouer the Keyes , infallibility of his iudge-  
ment, and authoritie in things Temporall,  
euen ouer Princes. And as for the poore  
passengers, and common souldiers, who are  
transported, and blindly clapt vp vnder the  
hatches in these wandring shippes, he hath,  
to amuse them, added in his false Card ma-  
ny bastard windes, painted out in gilded,  
and flourished lines; namely , our owne,  
and others merits, Inuocation of Saints,  
religious worship of Images , the treasure  
of Indulgences, efficacie of Masses, and of  
Priestly absolutions, *Agnus Dei's*, hallowed  
Beads, holy Water. By these, and other such  
windes neuer found in the ancient true  
Compasses , and whereof the ancient Pi-  
lots of the holy Church neuer heard any  
newes; by these blasts will hee haue his  
followers to faile, whereby they are caried  
headlong into many most important er-  
rors. The onely cause of all this mischief  
is that Archpilot. For if hee were remoo-  
ued, or could bee perswaded to leaue his  
owne monstrous Chimericall Compasse,  
and

and to betake himſelfe to the vſuall and  
 auncient guide, preſently defacing all thoſe  
 false windes, verily the goodly ſleete of the  
 Catholique Church would eaſily beſet  
 right, and holding the ſafe and ſure way (as  
 the Reformed Companies haue done) would  
 approach to the true hauen of eternall  
 bliſſe. True it is, that theſe Reformed  
 Churches, being miſſedde by this wan-  
 dring guide, did ſometime follow that vaine  
 and deceitfull Compaſſe. But at length  
 they haue better bethought themſelues and  
 caſting out that ſtrange intruding Pilot,  
 they haue yeelded vp their ſhippe to be go-  
 uerned by their owne true Steerſemen, ſuch  
 as God himſelfe hath ordayned. And ſo  
 vſing the infallible Card of the holy Scrip-  
 tures, and the true Compaſſe quartered out  
 into the foure auncient Cardinall windes of  
 the foure firſt generall Councels, and ſe-  
 conded with the vnder-windes of the holy  
 Fathers, they make an happy voyage, and  
 without wandring arriue at the appointed  
 hauen of ſaluation. And this is the miſera-  
 ble night of manifold errours, wherein ſo  
 many



many poore soules suffer themselves to bee hoodwinked, and lulled asleepe: from which yet we are rescued by the Almighty hand of God. And therefore let vs yeelde him all possible thanks, that *This night is passed.*

If I should here enlarge my selfe, and insist vpon the consideration of these forged misguiding blasts, to display all the particular errors, which make this cloudie night, I might encomber my selfe in a confused *Chaos*, out of which I could not get in many dayes, much lesse in the little portion of time allotted to this Exercise. Yet I can doe no lesse now, then touch some of the most principall, and vniuersall of them, out of which, as from a roote, all the particular errors doe spring.

It is very much behooouefull to the Pope for the mainteining himselfe in the forged greatnesse of his vniuersall Vicarship of Christ, to holde the people in the deepest darknesse of ignorance, and blindnesse, that possibly may be. To this purpose one maine article, which he causeth to be taught in all

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the Churches subiect to him, stands him in great stead; namely, that, for the sauing of mens soules, an implicite faith sufficeth: whereby a man beleeueth all to be trueth, whatsoeuer the holy Catholique Romane Church beleeueth, and mainteineth. And by this meane the Pope layeth open a way for himselfe to perswade the silly people, already blinded with this credence, to beleeue, and receiue whatsoeuer hee imposeth on them for his owne aduantage, and to make them admit for an article of faith, that hee is the onely vicar of Christ: that he cannot erre *in cathedra*, iudging out of his chaire: that he is the Lord paramount of the whole Church: that the keyes, and treasure of holy Church are in his hands onely: that he hath power to depose Kings from their Thrones, and to discharge their subiects of their oath of fealtie; and infinite other such fopperies: for the maintenance whereof, many wretches cast away their soules. And by degrees it will come to that passe one day, that he will make himselfe to be adored for a God vpon earth. By this engine of implicite faith, he barreth

barreth vp the way to the people, so that they cannot come to descry his inuentions, as long as they make it a scruple of conscience to examine, or consider what trueth may bee in such determinations, which are made by him for his owne aduantage onely, and not for their soules health. In this meane while the poore vulgar think, that they haue as much faith, as will serue for their saluation; and yet in fine they will bee found to haue none at all. I beleeue that, which the Church beleeues. If I come not to particular articles, I yet beleeue nothing, but onely am in a disposition to beleeue that, which the Church of Rome shall prescribe mee, whether true, or false. Verely for any man to say, I beleeue that, which another man beleeueth, is as much, as if he said, I see that, which another man seeth, though my owne eyes be shut. And as no man can be said to see, but only when the faculty of his owne sight exerciseth its operation vpon a particular object; so there is no actuall beleeuing, but when the vnderstanding, and will doe actually apprehend, and embrace the object of

F 2

faith.

faith. There are vnder the Papacy, there are among the people many men endued by God with sufficient iudgement and capacity to receiue good instruction in many mysteries of our faith, if they had conuenient meanes and opportunity to learne them: but by reason of this implied faith, they are not only kept from learning those things which they ought to know, but also a great number of them, and they not of the dullards, when they vnder a confused notion apprehend such articles, frame to themselves false, and erroneous concepts of them. How many being enwrapped in this implicate faith, and being otherwise able distinctly to vnderstand, that there are in Christ two distinct natures, and but one onely person, and that diuine, yet thinke that Christ is man by an humane person, and so are Nestorians? How many are there, that belecue Christ to be a meere man, and so are Arians? How many belecue that in Christ the diuine and humane natures are confounded into one nature? Innumerable such monsters of all heresies may bee found vnder this *Chimera* of inuolued

involued faith. Besides this, the more to cherish these monstrous errors, the Popes barre Christian people from all means of learning the verities of the Christian faith, forbidding them the vse of the holy Scriptures in such language, as they may vnderstand. For they are well assured, that the very vulgar would, by reading the Scriptures, discover the manifold deuises, and trickes, wherewith the Popes, the Bishops, the Preachers, the Priests, and Friars delude the simple people, to draw money out of their purses, and to make themselues be thought to many Gods. If the people might bee suffered to read the Scriptures in the mother tongue, they would finde, that all the twelue Apostles had the same charge, in all respects, equall with *S. Peter*, of planting, & gouerning the Church. They would see, that in all the Bible there is nothing to bee found for *S. Peters* being at Rome, nor that hee hath left any speciall charge with the Bishop of Rome. They would be aduertised, that all Bishops succeed the Apostles in equall power among themselves, without subiection of one to another.

And that the vnion of holy Church consisteth in the vnity of faith, and in charity, whereby all Churches are combined, and embrace one the other, and not in being vnder any one visible head, but vnder Christ, the true, and only head of the Church. They would well know, that the Masse hath no other vse, nor bringeth any other spirituall benefite, then to consecrate the holy Sacrament for Communion, and that only, when there are some, more, or lesse to communicate, that the pronouncing of some part aloud, and whispering the rest, so that the people heares it not, is but a mockery. Likewise that those mimicall gestures with the hands, leggs, and eyes serue for nothing, but to set the people on gazing in a wonderment. They would learne, that in the bread of the Eucharist there is the true body of Christ Sacramentally, and after a wonderful maner, which to vs is inexplicable; but not in flesh and bones, with eyes, hands, and feet. Neither should they euer finde, that that consecrated bread is to bee adored for God, euen as wee adore not the water which represents



presents the blood of Christ in baptisme, although, by the power of Gods grace, this water, and that bread in him that receiueth it worthily, worke maruelous spirituall effects in the soule. They would vnderstand, that Purgatory, being not once named, nor implied in the Scriptures, is an inuention of the Priests, and Friars, to make men call for Masses, and to draw on paiments, and oblations for the rescuing of soules out of Purgatory. Which deuice rayseth an income, whereby such a swarme of idlesbies (not only vnprofitable to the Church, but also scandalous) are maintained, liuing in iollity, and wallowing in all vncleannesse. These, and many other like trueths would the people descric, if they might read the holy Scriptures, nor would they suffer themselues to be any longer deceiued, and fuddled vp in that darke cloud, and night of infolded faith. Much the easier also would they vnderstand these things, if together with the Scriptures, diuers godly, and holy Bookes might bee suffered to come to their view, which discover the impostures of the Papacie, and sincerely

cerely lay down the true way to saluatiō; yet these Bookes are most falsly by the Pope, for his owne behoofe, declared to be hereticall, and prohibited, as pestilēt in that kind, without euer shewing particularly wherein these pretended heresies consist: Which are notwithstanding taught by the holy Fathers of the Church. But this is his refuge for security, lest his errours should bee discovered. And, as for so many soules running this way headlong into hell, that troubleth him not, may he the while hold vp his wordly pomp. And so much of the first generall error.

Another generall error, wherewith the captiuated Churches in Italy, and many other elsewhere are seduced, is the perswading of the simple people, that they obtaine infallible remission of all their sinnes committed after baptisme, by vertue of certaine externall, sensible, and materiall actions, which are called Sacraments, and Sacramentals. Indeed the common people being by nature prone, and hasty to superstition, and more willing, and ready to vndergoe externall easie performances, then inward duties difficult,

cult, and distastful to flesh and blood, put too much confidence in these outward superstitions, being in the meane time destitute of the true inward effect of desired remission of their sinnes, and so the blinde being led by the blinde, both fall into the pit.

The true Sacraments instituted by our Sauour for remission of sinnes, are holy Baptisme, and the sacred Communion. And the only true and reall remedy, whereby remission of sinnes, done after Baptisme, is obtained, is Repentance, which consisteth in true sorrowing for sinne, together with resolution to leaue sinne by the assistance of Gods grace. But see how extrauagant the Papall doctrine is in this point: Namely, that it is necessary to confesse to a Priest all and euery of our sinnes, one by one, together with the circumstances of them; and that thereupon presently comes absolution, which *ex opere operato* by vertue of the deed done, that is, infalliblie, by a Sacramentall operation, releaseth the sinne *quantum ad culpam*, as much as concernes the guiltinesse of it: and as for an after-reckoning *quantum ad*  

G pœnam,

*pœnam*, concerning the punishment, that is remitted by satisfaction enioined, or by Indulgences. This so mighty efficacy they attribute to Priestly absolution, by vertue whereof they will that a sinner presently becommeth *ex attrito contritus*, that is to say, though he doe not truly and soundly repent him of his sinnes, but conceiue a certaine sleight and light sorrow, out of feare onely of Gods punishments, and not out of hatred of sinne, yet vpon the act of absolution, hee enioyeth the benefit of remission, as fully, as if he had true and entire repentance, together with hatred of sinne. In this maner they breed vp a sinner, and make him in his affection to cleaue fast to his sinnes, whilest he flattereth himselfe, that Confession turneth his attrition into contrition. And thus poore soules, being beguiled with this blinding and benighting Doctrine, trust so farre vpon this their externall Confession, and externall Absolution, that they neglect inward repentance, and so sticke fast in their sinnes, thinking that they haue done their part, when they haue gone ouer the beadroule of  
their

their finnes, and so receiued Absolution. But those good soules, that put not this superstitious confidence in any such power of Absolution (which in trueth cannot deriue from the Gospel any Sacramentall operation) and certainly perswade themselves, that they haue no other meanes of remedy, then true hearty repentante, they relie vpon that onely, and make request to God for it by humble and feruent prayers, vsing also other helps, whereto the Scriptures direct vs, fastings, giuing of almes, and other workes of charitie: Not that these doe satisfie for the punishment, as the Romanists vain'y teach, (For God, when hee pardoneth the sinne, remitteth also the punishmēt, as is most cleare in Scripture) but, because these are fruits of inward Repentance, and parts of outward; and so make way for remission of finnes. But the Romish preposterous course (mistaking, and mis-doing in the darke night of this error) worketh cleane contrary, and setteth the cart before the horse, first granting remission, and afterward imposing workes of repentance, which indeede should goe  
G 2 before

before repentance, and much more before remission. And by this reckoning the unhappy soules, when they thinke themselves most free, then remaine most bound, and unpardoned before the throne of God. This deuise therfore of Sacramentall Confession, and Sacramentall Absolution, as they terme it, as it is pernicious, so it hath the brand of nouelty, being first imposed by Pope *Innocent* the third: After the entrance whereof, the forme of true repentance is very hardly to bee found in the Churches subiect to the Papacy. O how much better were it for a sinner not to goe to Confession, but onely when he findeth himselfe in his owne conscience rightly disposed, & to be in the state of true repentance? For the often frequenting of Confession, as it is vsed, and receiuing of Absolution, such as it is, makes a sinfull wretch feede himselfe with shadowes, and seeme to himselfe to giue his conscience sufficient satisfaction. Whereupon he, not seeing the miserable estate, wherein he remains, neuer thinketh seriously of true repentance. Whereas, if hee had not that vaine imployment,



ment, which serueth him but to cloake his finnes, he would finde himfelfe to bee yet in the estate of finne, and would earnestly be-thinke himfelfe of the true remedy, namely inward sincere repentance, which, without any other confession, or absolution, cancel-  
leth our finnes, as fully appeareth out of the holy Scriptures, and Fathers. It is therefore an errour very grieuous, and hurtful to the soule, to belecue that these externall performances conferre remission of finnes, and that they are necessary therunto. What shall we say of so many other meere externall trifles, whereto the people is most superstitiously inclined, as holy water, beades, crosses, consecrated Images, Papall and Episcopall benedictions, Stations, Pardons, the new found hoode of the Carmelites, called the *Habitell*, the whipcoards of Saint *Francis*, the girdles of the Cordeliers, the visiting of such a Church in such dayes, or of these and these altars, and reliques, nay the very hearing of Masses, and anealing him, that lies a dying? These, and such like other outward shewes, doe fill, and pusse vp the soule with a very  
G. 3                      surfeit.

surfet of an imaginary, and false deuotion.  
 Wherupon men thinke not of purging their  
 consciences, of consummating their faith, of  
 inflaming their charity towards God, and  
 toward their neighbor; they busie not them-  
 selues about repenting of their sinnes, and  
 performing those internall actions, wherein  
 the essentiall part of our reconciliation with  
 God, and eternall saluation doth consist.  
 And when a man hath once in a day signed  
 himselfe with the signe of the Crosse, and  
 sayd ouer his *Pater Noster*, (which he vnder-  
 stands neuer a whit) together with his *Aue*  
*Maria*, and hath heard Masse, why then for-  
 sooth he is a Saint, and hath learned enough  
 in religion: and so fastning vpon these out-  
 sides, he sets vp his rest on them for his salua-  
 tion. And, if at any time they can ensnare an  
 vngrounded Protestant, and winne him o-  
 uer to their partie, they thinke him very well  
 furnished, if he can beleeeue in the Pope, and  
 will heare Masse; vpon this presently, with-  
 out any more adoc, they declare him to be a  
 most perfect Catholique. Let them not heere  
 tell me, that the inwards of the soule are stir-  
 red

red vp, and whetted by these outward actions. For experience sheweth the contrary, that the people, when they haue tired themselves with visiting so many altars, with hearing so many Masses, with chewing ouer so many halfe-scores of *Aue Marias*, in running oueral the Rosary, when they haue so and so many times kissed the Crosse, and haue bin in Processions, they looke no further, but deeme themselves to bee all holy, and that they need nothing else; and yet they goe on in their sinnes: nay, such as these, for the most part, become in their inward, worse euery day then other, and for all this, mend not their liues, nor settle themselves to true repentance. Of these poore starued soules we may say, *Paruuli petierunt panem, & non est qui frangat eis.* Lament. 4. 4. *The children called for bread, and there is none to breake it to them.* And if they affoord them any scraps of bread, it must not be the true bread of life, but in stead of wholesome and nourishing bread made of wheat, they giue them bread made of bran, or acornes: and, to keepe them from sence of hunger, they stuffe them vp with swines meat

meat, the huskes, and shales of these super-  
 fluous, and superstitious deuotions. What  
 now adayes carrieth away the noise in their  
 pulpits? what, but the Papacie, Purgatory,  
 and Indulgences, and other thelike super-  
 stitions? Here one extolls a certaine Image  
 of the blessed Virgin to bee seene in his  
 Church, which makes miracles Gods plenty  
 : but these feates are either imagined, or  
 dreamed of, or else contriued by imposture.  
 There another stands vpon the commen-  
 dation of a certaine wodden wonder-work-  
 ing Crucifixe, making a moster of it with  
 a troope of lighted Torches about it: and,  
 the more to endear it, hee withdraweth  
 the Curtaines but seldome, and openeth  
 the Shrine at a few set times in the yeere.  
 Otherwhere others doe the like, and all for  
 the same end; namely to allure the simple  
 people to flocke to them, and so to worke  
 vpon their purses. O misery of corruption!  
 O night of darkenesse!

I passe now to the third generall error,  
 and it is this: That the thunderbolt of ex-  
 communication darted out by the Pope is  
 euermore

euermore very terrible, and that it strikes deepe, wounding the soule, and tumbling it downe-right into hell, if the Popes commands be not obeyed. True it is, that euery Bishop within his owne Bishopricke ( no lesse then the Pope within the Bishopricke of Rome ) hath power to excommunicate grieuous, and scandalous offenders, either debarring them of Ecclesiasticall communion with other Christian people, vntill they amend ; or, if the case bee desperate, casting them out of the Church, and cutting them off from the body of Christ, as dead and rotten members. But whensoever such Excommunications are sent out without iust, yea and most weighty cause, they more hurt him that thundereth them out, then them, against whom they are bent. It must needes therefore be a great folly, to stand in feare of the Popes Excommunication whensoever hee threatens in this sort, Either belecue whatsoever I say, or I will excommunicate you : Either admit me to be supreme Lord of all the world both in spirituall, and temporall matters,

H

or

or you shall be excommunicated: Either acknowledge, and worship mee for a god vpon earth, or you shall bee held for Excommunicate. To bring his owne ends to passe, he worketh in this sort: hee compelleth men both to belecue, and also to performe whatsoeuer he please: hee forelayeth meanes to keepe simple ouerfearefull men in awe, so that they shall not dare to stand out in their owne defence against his Tyrannie. By these vaine terrors he taketh away the vse of many excellent bookes, therefore prohibited, because they lay open his collusions. Neuerthelesse this rule is certaine, and infallible, whosouer, walking vprightly in the sight of God, with sincerity of heart, and honest intention, readeth bookes, not out of carnall curiosity, but out of desire to learne, and to discern betweene truth and falsehood, and to the end that hee may not alwaies remaine blind, let him not feare a whit, nor make any account of such Excommunication, which can neuer separate any man from God, vnlesse hee hath in his owne heart first separated himselfe



selfe from him. Without doubt, the Pope maketh great vse of this scarcrow feare of his Excommunications, as a fit engine to enforce many a falsehood, and to hide out of the way many truths, for the vpholding of his owne most vndue, and vsurped greatness. This indeede hath bene his weapon, wherewith hee long since hath layde about him; but it hath beene retorted backe vpon him by many holy men, who haue not spared to laugh at his false thunderclaps, bolted out by great abuse without necessity, or iust cause at all, and haue made him to giue ouer with shame enough. Let vs now therefore render our thanks to God, who hath rescued vs *de ore Leonis*, out of the mouth of the Lion, and *de nube erroris* out of the cloud of error, so that the enemy cannot leade vs into such deepe darkenesse, as he yet doth many soules miserably captiuated to him. And therefore to vs, *Nox praecessit, The night is past.*

*Dies autem appropinquauit; But the day hath approached.* To these foure nights there are as many daies correspondent. The first is of

the knowledge of God, and of the holy Christian faith, the shadowes being discharged, and the veiles taken away by the coming of Christ, when that which lay hidde vnder types, and darke resemblances, was manifested by the light of the Gospel. Neither was it without mysterious signification, that at the very passion of Christ *the veile of the Temple was rent from the toppe downe to the bottome.* For the sacred mysteries of God were not now to remaine any longer curtayned vp, inasmuch as at the appearing of the Sunne of righteousness all those cloudes and darkenes vanished away; cleere reuelation beeing then made to vs of the vnity in Nature, and trinity in Persons in God, and of the Redeemer, the true and naturall Sonne of God, in whom are two Natures, the one diuine, the other humane, subsisting in the diuine Person of the Word. He is in substance, and cleere signification the foreshadowed spotlesse Lambe of God: He is the true Sacrifice, which was hidden, and veyled in the sacrifices of the old Law, the most precious sacrifice offered vp vpon the altar

altar of the Crosse for our sinnes; whereto no other sacrifice is now to succeed, besides Rom. 12. the reasonable seruice of our soules, and bodies; and perpetuall thanksgiuing, and adoration of his most holy name.

The second day is the day of Grace, with full remission of all our sinnes in holy Baptisme, the Church beeing sanctified, and cleansed by the Lauer of water in the Word. Of those, that receiued Christ by the preaching of the Apostles, Saint Paul said; Ephes. 5. *Yee were sometimes darkenesse, but now yee are light in the Lord, who commanded light to shine out of darkenesse.* To the Gentiles the light of Nature, and to the Iewes the Law did point at what ought to be done; but neither the one, nor the other gaue grace, and strength to worke well, as Saint Paul proo- Rom. 8. ueth: For that Nature beeing corrupted Hebr. 10. was ouer nimble to runne headlong into sinne. But the grace of Christ helpeth our naturall weakenesse, and helpeth vs to bee set free, and preserued from sinne; and therefore, *Hic dies appropinquauit, The day hath approached.*

The third day is the day of watchfulness, diligence, and care. The wild, and sauage beasts watch most of all in the night time, forraging then for their prey. On the contrarie, man *re*poseth himselfe in the night, and goeth about his businesse in the day time. *Posuisti tenebras, & facta est nox, in ipsa pertransibunt omnes bestiae Syluae, &c. Thou madest darkenesse, and it is night, where- in all the beasts of the Forest creepe forth. The young Lions roare after their prey, and seek their meat of God. When the Sunne riseth, they retire, and couch in their dennes. It is not so with man: For when the Sunne is vp, then Exi- bit homo ad opus suum, &c. Man goeth forth to his worke, and to his labour till the Euening. It is the propertie of beasts, and those the most harmefull, to make the day their time of sleepe, and the night their time of labour: so of men, those that employ themselues about euill, shun the light. Men loued dar- kesse more, then the light: For their workes were euill. Euerie man that doeth euill, hateth the light, and commeth not to the light, least his deeds should be reprov'd. But those men, that take not*

after

Psal. 104. 20.

John 3. 19.

after such wild beasts, employ themselves in good works, as much as they can, whilest they haue the oportunitie of the light, and spend not the day in sleepe, but make their aduantage of the time. *He, that doeth the* Iohn 3 21.  
*trueth, commeth to the light, that his deeds might be made manifest; that they are wrought in God.* Christ our instructor, and ensample, said of himselfe, *I must worke the workes of him, that sent mee, whilest it is day. The night commeth, when no man can worke.* How much more ought wee euerie of vs to say the same of our selues, to whom S. Paule sayeth, *Hora est iam nos de somno surgere.* Now it is time for vs to arise from sleepe. Whilest the day of this life lasteth we are to busie our selues in good workes, and to shew that we haue a liuely faith. *Venit nox; The night commeth, wherein no man can worke.* It is a meere folly to expect (as the Romanists doe) that others should worke for vs, and apply their works to vs when wee are dead and gone; that others should fast for vs, purchase S. Gregories Masses, and seeke out priuiledged altars, and procure Indulgences for vs, *Per modum*

*intercession*, they seeke out priuiledged altars: But the night ouertakes them, wherein no man can worke; surely neyther himselfe in person, nor others to his vse. Our journey is ended: we by death arriue at our long home, either of eternall Saluation, or of endlesse damnation; there is no meane estate betweene these two. *If the tree fall toward the South, or toward the North, in the place where the tree falleth, there it shall be.* Therefore whilest the day holdes, doe that, which thou hast to doe. *The dead prayse not the Lord, neither any that goe downe into the place of silence; that is, into the graue. But we (that liue) let vs prayse the Lord. The graue cannot praise thee, death cannot celebrate thee, they that goe downe into the pit cannot hope for thy trueth. The liuing, the liuing, he shall praise thee.* The fourth kind of day, is the day of pure & meere trueth. *The night is passed* of so many errors, which with the Papacy haue crept into the Papall Churches: and to vs, by the grace of the Almighty, the day is arriued. He that liued vnder the Papacy might, and ought then to say in his prayers to God, *Emitte lucem tuam, & Veritatem*

Ecclef. 11. 3.

Psal. 115. 17,  
18.

Ia. 38. 18, 19.



*tem tuam. Send forth thy light, and thy truth.* Psal. 43.3.

But he, that is freed thence, must insist vpon that, which followeth, *Ipsa me deduxerunt, & adduxerunt in montem sanctū tuum, & in tabernacula tua. They haue led me, and brought me vnto thy holy hill, and to thy tabernacles.* Here (beloued brethren) heere in this Kingdome wee haue the hill of God, which is rayted vp towards heauen, and standeth discoasted farre enough from the sinke, and myre of the Papall corruptions. Here are the tabernacles, and tents of the armies of the Lord of hosts pitcht in goodly aray, and furnished for the confronting all opposite forces. Heere the light of the truth is freely, and openly let in. Heere the holy Scriptures are most exactly studied. Here are great multitudes of learned men, and aboue all, the most learned the Anoynted of the Lord, a King, who is the wonder of the Kings of the earth, a matchlesse paterne to all the Kings and Princes of Chriltendome, of great zeale in purging, aduancing, and mainteining Chrilts holy Religion. Heere the sincere word of God is taught plentifully. Here the Bishops are ve-

ry learned, religious, and vigilant ouer their flocks. Here the Priests are euery way sufficient; and very skilfull in the cure of soules. Heere the people are very zealous, and frequently addicted to holy and spirituall duties. Thanks therefore be to God, who after the night of so many errors, hath sent foorth his light and trueth, which haue led me, and brought me into his holy hill, and to his tabernacles. And so reioycing in the Lord, I say againe to my selfe, and to you, my brethren, *The night is passed, and the day is at hand.*

Heere perhaps some man may demaund of mee, why *S. Paul* saith, that the *day is at hand*, and not rather that it is already come: which doubt seemeth the greater vpon the words, which goe before, *Nunc propior est nostra salus, quàm cum credidimus; Now is our saluation neerer, then when wee beleued.* Heere therefore the approach of the day is the approach of saluation; and the day, and saluation are to bee taken to signifie one, and the same, and by consequence besides that day, and saluation, which is Christ, and his Gospel, & besides that day and saluation, which  
signifieth

signifieth grace, and the remission of finnes, S. *Paul* vnderstandeth yet another day, and another saluation, which he declareth to bee come neerer at the time of his writing this Epistle to them, then it was when they first receiued the Faith, and holy Baptisme, with remission of finnes. By this saluation, which is said to haue come neerer, *Lyra* vnderstandeth the Saluation brought in by the comming of Christ, as being neerer, then it was before his comming. But neither S. *Paul*, nor these Christians, to whom hee wrote it, were beleeuers before the comming of Christ. And yet S. *Paul* saith plainely, *quàm cum credidimus*, that is, then when we began to beleue in Christ. Saint *Chyostome* by this Saluation vnderstandeth the generall resurrection, which shall be at the second comming of Christ, at Doomesday: where-with S. *Paul* awaketh the faithfull, to make them watchfull, and ready for that generall Iudgement, which in the very Apostles times was by many deemed to be very nigh at hand. But it is better for vs to interprete this admonition of the Apostle concerning

Death, and the particular iudgement of euery man; and euery of vs to say to our selues, and to one another, *Noster dies appropinquauit, & propior est Salus nostra; Our day is at hand, and our Saluation is neerer*, because the day of our death comes on euery moment neerer, & neerer. Let vs therfore, my brethren, provide that at the comming of that last day, Christ may finde vs prepared: *For yee know not at what houre your Master will come.* Be ready, as the fiue wise Virgins were ready, and entred in with the Spoule to the wedding. And let vs take heede, that befallles vs not, which the fiue foolish virgins found, who were for euer shut out of doores from the wedding, with that terrible answer, *Nescio vos, I know you not.* And therefore *hora est nos de somno surgere.* It is high time for vs to awake from sleepe, forasmuch as *Dies appropinquauit; The day is nigh at hand.*

Matth. 24.

Matth. 25.

Gene. 1.

De ciuitat.  
Dei. lib. 11.  
cap. 19.

*Abijciamus ergo opera tenebrarum;* Let vs put off this blacke suite. The first worke of darknesse, or rather that darknesse, which God in the first Creation of the world did diuide from the light, is by *S. Augustine* expounded

to be the euill Angels ; who are also stiled by  
*S. Paul The Princes of the darknesse of this world.* Ephes. 6. 12.

These wee haue openly renounced in our  
 Baptisme ; and yet they cease not to set vpon  
 vs. *Resist the Diuell and hee will flie from you.* James 4.

He that trauaileth in the night easily falleth  
 into the hands of theeues, and cut-throats,  
 and is most commonly robbed of that hee  
 hath, and sometime of his life also. *If a man* Iohn 11. 9.

*walke in the day, he stumbleth not, because he seeth  
 the light of this world. But if a man walke in the  
 night he stumbleth, because there is no light in him.*

The Diuels are these night-theeues, and  
 sometime also day-roauers, *Meridiani*, euen in  
 the noone day. Their snares are temptations,  
 and sinne their prison. If therefore we would  
 not fall into their hands, and become slaues  
 to the kingdome of darknesse, let vs cast a-  
 way the workes of darknesse, let vs walke in  
 the day in our Sauour Christs companie,  
 and wee shall not need to stand in feare of  
 them. *Scuto circundabit te Veritas eius, non ti-* Psal. 91. 4.

*mebis à timore nocturno. A sagitta volante in  
 die, à negotio perambulante in tenebris, ab incurfu  
 & demonio meridiano. Cadent à latere tuo mille,*

*Et decem millia d dextris tuis, ad te autem non appropinquabit. His truth shall shield thee as a buckler. Thou shalt not bee afraid of the feare of the night, nor of the arrow that flieth by day, of the worke that walketh in the darke, of inuasion, nor of the diuell of the midday. A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee. The workes of darknesse are sleepe, dreames, and idlenesse. Let vs shake off these also. For whilest men are asleepe the enemy soweth the Tares. And the vaine dreames of worldly proiects doe so intoxicate the braine, that wee forget our owne soules, and things eternall. That miserable worldling was in a dreame, when he sayd, I will pull downe my barnes, and build up greater. I will say vnto my soule, Soule thou hast much goods layed up for many yeeres. Live at ease, eat, drinke, and take thy pastime. But this dreame was very short; for presently hee heard that voice from God, O foole, this night will they fetch away thy soule from thee. Let vs therefore shake off such dreames as these, together with all idlenesse, and sluggishnesse in things concerning God, and his heauenly trueth. It must*

Mark 13.25.

Luke 12.19.



must bee accounted among the workes of darknesse, if we be possessed with a nightly, drowfie silence in Gods businesse, during this cleare day of truth. Let vs therfore cast away this stupidity, let vs breake this silence.

*Clama, ne cesses* Crie out aloud, and spare not, Isa 58.

sayth the Prophet. So did S. Paul as he testifieth of himselfe, *Mundus sum à sanguine &c.*

*I am pure from the blood of all men.* For I haue Acts 20.26.

not shunned to declare vnto you, all the counsell of GOD.

Therefore if we also doe not thus, we shall not be guiltlesse of the blood of those soules, which perish through our silence. Let vs praise God with our voice,

let vs publish abroad his truth. *Teaching* Colos. 3.16.

*and admonishing our selues in Psalmes, and Hymnes, and spirituall songs singing with grace in our hearts to the Lord.* Let vs therefore cast away these, and all other workes of darkenesse.

*Et induamur arma lucis.* As soone as wee haue quitte our selues of our blacke, and dolefull apparell, it remaines, that wee doe not any while remaine naked, but forthwith put on our cleare and lightsome array.

Iohn.8.12.  
and 8.46.  
and 9.5.

Reuel.12.1.

ray. *Let vs put on the armour of light.* It is not hard to finde what this armour of light is. Our Sauour Christ, speaking of himselfe, saide, *I am the light of the world. As long as I am in the world, I am the light of the world. I am come a light into the world.* And our Apostle here declareth expresselie, that he meant Christ to bee this our lightesome cloathing, when hee addeth afterward *Put on the Lord Iesus Christ.* Before that Christ came, God, as I told you, held the light hidden in his hand. But, after his comming, his beloued disciple describeth the holy Church in these words; *A Woman clad with the Sunne, and the Moone vnder her feete.* And the same accordeth with St. Pauls exhorting euery Christian to *Put on Iesus Christ, and take no thought for the flesh, to fulfill the lusts of it.* The treading of the Moone vnder our feete, is the contemning of the fleshly vanity of things temporall and transitory, which is the proper duty of a Christian. And euen this, which Saint Paul here saith to the Romanes *The night is past, let vs put on the armour of light;* hee saith in other words to the Ephesi-  
ans,

ans, *Awake thou that sleepest, and Christ shall  
giue thee light.* Ephes. 5. 14.

Some surious braines haue coniectured,  
that Noab, when hee was shutte vppe in the  
Arke, and could not haue light by the little  
window thereof, ( which also was continu-  
ally kept shut ) vsed a Carbuncle, or some o-  
ther more radiant precious Stone, to giue  
light in the Arke. And what stone can be  
so bright to enlighten our darkenes, whilest  
we float to saue vs from the deluge of sinne,  
as Christ ? *Petra autem erat Christus.* And  
that stone is Christ, who also is *the true light,*  
*that enlighteneth every man that cometh into the*  
*world.* Hee is the most resplendent, and pre-  
cious Gemme : Let vs sell all to purchase it.  
He that hath not Christ before him, let him  
not looke for the light. *Vanum est vobis ante*  
*lucem surgere.* *It is but lost labour for you to rise*  
*before the daylight.* He that thinketh himse-  
able to rise out of darkenesse, and obscure  
night of sinne and infidelity, before that  
Christ send forth the day-spring of grace in-  
to his heart, surely hee is in an idle conceit,

Ephes. 5. 14.

Gen. 7.

1. Cor. 10. 4.  
Ioh. 1. 9.

Psal. 127. 3.

K

and

and dreameth in the night of a great errour. If thou of thy selfe wilt needes get vp before the light, thou shalt finde thy selfe notwithstanding to remaine in the darke. Hee that would walke in safety, and in the light, let him rise indeede, but hee must rise with Christ, and follow Christ whithersoever he leadeth: and this is to *put on the Lord Iesus*.

Rom. 13. 14.

Adam was sometime cloathed with the goodly white Roabe of innocencie, and originall iustice. But (alas) being misseled by the counsaile giuen him by the Serpent the Prince of darkenesse, he fell into the hands of theeues, *which stripped him of his rayment, and wounded him, and departed, leauing him halfe dead*. But behold, the good Samaritane doth not only cure his wounds, but also couereth his nakednesse, vouchsafing himselfe to become a garment vnto him. *Therefore put yee on the Lord Iesus*. This is that wedding Garment, without which whosoever presenteth himselfe to the Table of the Lord, shall bee thrust out of doores *in tenebras exteriores, into utter darkenesse*. The Prophet *Isay* fore-spoke

Luke. 10. 30.

Matth. 23. 13.

spoke this faire Roabe, this nuptiall Garment, which was then at making for vs. *I will greatly reioyce in the Lord, my soule shall bee ioyfull in my God. For hee hath cloathed mee with the garments of saluation: hee hath couered mee with the Roabe of righteousness, as a bride-groome decketh himselfe with ornaments, and as a bride adorneth her selfe with her iewels.* Esa. 61. 10.

*Induamur arma lucis. Let vs put on the armor of light.* Hee saith not let vs put on the garments of light, but the armour of light. For Christ arrayeth vs, *non ad pompam, sed ad pugnam*, not to set vs out in an empty and vaine shew, but to furnish, and secure vs for combart, the whole life of a Christian beeing a warfare. Of the most accomplished Army of *Antiochus* it is related in the history of the Machabees, that, *when the Sunne shone upon the shields of gold, and brasse, the mountaines glistered therewith, and shined like lampes of fire.* Machab. It is another manner of lustre, and beauty, which this armour of light, worne by a Christian, doth dart forth on euery side vpon the eyes of God himselfe, and of the ho-

1. Cor. 10. 4.

ly Angels, and blessed soules. For the weapons of our warfare are not carnall, but mighty through God, to the pulling downe of strong holds, casting downe imaginations, and euery high thing, that exalteth it selfe against the knowledge of God, and bringing into captiuitie euery thought to the obedience of Christ. And so Christ is our Armour, our strength, our defence, our courage, our conquerer, and in the end our both rewarder, and reward. Behold the armour

Ephes. 6. 12.

of light. Put on the whole armour of God, that yee may bee able to stand against the wiles of the diuell. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkenesse of this world, against spirituall wickednesses in high places. Put on the brestplate of righteousness, -- take the shield of faith, -- the helmet of saluation, the sword of the spirit which is the word of God. I hope in God, by the helpe also of your godly prayers, deare brethren, that his heauenly Maiesty will reach forth to mee, and direct in my hand this sword of his word, wherewith, as I haue begun, so I may bee enabled to hold

on



on the combat against the Rulers of darknesse, for the setting free so many poore de-  
ceiued soules from a many of errours, and  
that I may also put this sword into their  
owne hands, with which they of them-  
selues may worke their owne freedome  
from that yoake of Tyranny, which lieth so  
heauy vpon them.

Let vs all put on the armour of light, and  
in speciall, you my brethren of Italy. For if  
we would all with ioynt endeouour furnish  
our selues with this armour, wee might the  
better hope for a glorious victory. We shall  
indeed put on the armour of light, if, vpon  
the reforming of Religion, and detestation  
of errors in doctrine, we shall lead an exem-  
plary life, full of good edification, keeping  
our selues a farre off from sin, and being deu-  
out in prayers, frequent in hearing, and rea-  
ding the word of God, and in performance  
of other spirituall exercises, especially in re-  
ceiuing the holy Communion, and also shall  
shew our selues fruitfull in good workes.  
*So let your light shine before men, that they may* March. 5.

*see your good works, and glorifie your Father which is in heauen.* What shall it auaille vs to haue reformed Religion, and not to reforme our liues withall? To beleeue aright, and to doe that which is wrong will stand vs in little steed, nay it will sinke vs the deeper, into Hell. He that knoweth the will of God, and doeth it not, *shalbe beaten with the more stripes.*

Luke 12.

Iam. 2. 19.

*The Diuels also beleeue, and tremble.* It is a current speech among the Papists, that whosoever leaueth their party, and ioyneth himselfe to the Reformed Churches, doth it for the loue of carnall libertie, and that he may lead a licentious life. It lieth vpon vs for our part to giue them no occasion of such reproachfull slanders; and to array our selues with such lightsome, and glittering armour, as may dazle their eies, and confound them: so that they may be forced to confesse, that in the Reformed Churches, there is an vnfeined and fruitfull profession of the reformation of life also; and that there men liue in the true feare of God, in true godlinesse, and true deuotion, free from scandall. *Put*

*ye*

ye on therefore, as the elect of God, holy and beloved, the bowels of mercy: kindnesse, humblenesse of minde, meeknesse, long suffering, forbearing one another, and forgiving one another, if any man haue a quarrell against any. And aboue all these things put on charity, which is the bond of perfectnesse. If we put on the armour of light, wee shall become the children of light, and enioy also the fruit of light. For the fruit\* of the light is in all goodnesse, and righteousnesse, and truerh.

Col. 3. 12.

Ephes. 5. 9.

\* Alias of the Spirit.

Which of vs knoweth not that the children of God are stiled, ~~The~~ children of the light? The reason is, because God himselfe is light. Whereupon our Sauour Christ vseth this reprehensio, that the children of this world, that is, the children of darknesse are wiser then the children of light: And admonisheth vs in this maner: While yee haue light, beleeue in the light, that ye may be the children of light. In like maner S. Paul: Walke as the children of light. Because yee are the children of light, and the sonnes of God. And therefore here he exhorteth vs: Let vs put on the armour of light. A Christian sheweth quickly by his life, whether he be

Iohn. 12. 36.

Ephes. 5.

1. Thess. 5.

be the sonne of God, or no. The Eagle with his strong and cleare eyes is able, and accustomed to looke directly vpon the Sunne, and by this essay shee is wont to prooue her yong ones: namely if they be both able, and willing to fixe their sight vpon the flaming circle of the Sunne, then she takes them for her owne: but if they will not gaze vpon the Sunne, but turne their eyes away from the beames thereof, then shee casteth them out of her nest, as a bastard degenerating, and changeling brood. So our heauenly Father, who as an Eagle stirreth vp her nest, fluttereth ouer her yong, spreadeth abroad her wings, taketh them, beareth them on her wings, doth prooue vs, whether we delight to looke vp on him being our light, and, if he finde, that we seeke those things which are aboue, and make our conuersatio to shine with the cleare white of innocency, of due obedience to him, and of holy imitation of him, then hee holdeth vs for his owne vndoubted offspring, and for true children of the light. But if he finde vs *Lucifugas* to shrink backe from the light, and to  
turne

Deut. 32. 11.

Coloss. 3. 1.

turne away from beholding our Sunne of righteouſneſſe, compoſing our ſelues to behold only *theſe things that are vpon the earth*, then hee caſteth vs off, for ſo many Owles and Battes, that loue the darke, and cannot abide the light.

That light, from whence wee are to expect theſe good effects muſt be Chriſt only. By no Planet, or Starre, other then the Sun, can true and pure gold bee begotten in the bowels of the earth; or fine Orient Pearle in the ſhels of fiſhes. Let the Alchymiſts ſweat, and ſpend themſelues in labouring to make gold by artificiall meanes, and heat, diuers from the heat of the Sunne: They ſhall bring forth nothing, but falſe Alchymicall gold, of no worth. Whoſoeuer ſeeketh for ſancti-ty, and grace (which is the true and precious gold, and the riches of all our ſpirituall good) from any other Planet, then from the true Sunne Chriſt, he troubleth himſelfe in vaine. When we are clad wth this light, euen with Chriſt, we ſhall be a moſt acceptable ſight to the eyes of our heauenly King,

L

and

Ester. 5.

and haue cause to presume of victory ouer the Prince of darknesse. So *Hester* being arrayed in royall robes did winne the heart of

Iudith 10. 3.

*Assuerus*. So *Iudith*, being clad with garments of gladnesse, obtained that notable victory vpon *Holophernes*.

Ezech. 44. 17.

If *S. Paul* heere biddeth all the faithfull, *Put on the armour of light*; surely (that which much affecteth me) he speaketh the same in more special & effectuall maner to vs Priests and Ministers of Christ. For euen long before this, God did sufficiently declare, that his Ministers were to be clothed with light and whitenesse. *When they enter in at the gates of the inner Court, they shalbe cloathed with linnen garments, and no wollen shall come vpon them.* He that is to minister in the Sanctuary, must not haue wooll about him, being a superfluity pertayning to a beast (that is, hee must not carry *affectus animales*, carnall, and beastly affections) but white, and pure linnen, which is the symbole of the brightnesse of all vertues, good example, and perfect righte-

Psal. 133. 16.

ousnesse. *Sacerdotes tui induantur iustitiam. Let thy*



thy Priests be clothed with righteousness. *Et mundamini, qui fertis Vasa Domini: Be yee cleane* Mat. 23.  
 that cary the vessels of the Lord. And what  
 else is signified to vs by the white linnen gar-  
 ment, wherewith (according to the most  
 ancient rites, & laudable custome of the pure  
 and yet, yet-uncorrupted Church) we are  
 cloathed, whilest we exercise our sacred fun-  
 ction, but that it is our duety to put on the  
 light, and to shine in all purity of life? This  
 white habite putteth vs in mind, that chiefly  
 of vs that is spoken by our Sauour; *No man* Matth. 5. 15.  
*lighteth a candle, & putteth it vnder a bushell, but*  
*setteth it vp in a candlestick, & it giueth light to all*  
*that are in the house.* They that are in the holy  
 Ministry, ought now to serue for a Pillar of  
 a cloud by day, and a Pillar of fire by night, to  
 guide the Army of the Lord into the land of  
 promise: They are the eyes of the Church. I  
 may therefore apply to the Church that  
 speech vitered by our Sauour; *Lucerna cor-* Mar. 6. 2.  
*poris est oculus.* *The eye is the light of the body.* And  
 (as Gregory Nazianzen a most worthy Bishop Epi. 30 apud  
 hereupon inferreth,) *Lucerna autem Ecclesie* Basilium.

*est Episcopus. A Bishop is the Light or lampe, of his Church. Therefore O Church, If thine eye be single, thy whole body shal be full of light: But if thine eye be euill, thy whole body shal be full of darknes. If therefore the light, that is in thee, be darknes, how great is that darknes?* The Papall Churches (alas) know too wel by wofull experience, that from darke and euil eyes cometh that palpable darknes, wherein they are held. Their Prelates, especially he that maketh himselfe Prelate of Prelats, are naughty pour-blind eyes, (nor do I except my selfe, as I was heretofore, being blind with them for company) eyes full of earthly dust, which are bent onely to poare downeward vpon the earth. And so the distressed Churches vnder them remaine clouded vp in darknesse. But let vs thanke G O D, that here the eyes are all pure, and simple: and thereupon *Totum corpus*, the whole body of this happy Church *lucidum est*, is cleare, and bright.

Thus haue I spoken of light, and of darknesse, of day, and of night. In this life, in this valley of teares we are much subiect to  
dark-

darknesse. Let vs therefore pray the Author  
 and Fountaine of all light, that after this  
 darke some life, he would conduct vs vp to  
 that holy, and heauenly Hierusalem, which  
*bath no neede of the Sunne, neither of the Moone* Reuel. 21. 23.  
*to shine in it: For the glory of God doeth lighten*  
*it, and the Lambe is the light thereof.* To whom  
 be praise, and glory for euermore.

The grace of our Lord Iesus Christ, and 1. Cor. 13. 14.  
 the loue of God, and the fellowship of  
 the holy Ghost be with vs all. *Amen.*

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L 3

